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There are two extremes which he who has given up the world should avoid: a life devoted to pleasure—this is degrading, sensual, ignoble; and a life given to mortification—this is painful and profitless.—*Mahavagga, k. 1, c. 6.*

Let the wise man guard his thoughts, for they are very artful and rush wherever they list.—*Dhammapada, v. 36.*

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MECHANICAL THEOSOPHY.

THE EARNEST, devoted student can hardly believe that there exist any theosophists sincerely holding a belief in theosophical doctrines but who are, at the same time, found to have such a mechanical conception of them as permits one to retain undisturbed many old dogmas which are diametrically opposed to Theosophy. Yet we have such among us.

It comes about in this manner. First, Theosophy and its doctrines are well received because affording an explanation of the sorrows of life and a partial answer to the query, "Why is there anything?" Then a deeper examination and larger comprehension of the wide-embracing doctrines of Unity, Reïncarnation, Karma, the Sevenfold Classification, cause the person to perceive that either a means of reconciling certain old time dogmas and ideas with Theosophy must be found, or the disaster of giving the old ones up must fall on him.

Contemplating the criminal class and laws thereon the mechanical theosophist sees that perhaps the retaliatory law of Moses must be abandoned if the *modus vivendi* is not found. Ah! of

course, are not men agents for karma? Hence the criminal who has murdered may be executed, may be violently thrust out of life, because that is his karma. Besides, Society must be protected. You cite the bearing on this of the subtile, inner, living nature of man. The mechanical theosophist necessarily must shut his eyes to something, so he replies that all of that has no bearing, the criminal did murder and must be murdered; it was his own fault. So at one sweep away goes compassion, and, as well, any scientific view of criminals and sudden death, in order that there may be a retaliatory Mosaïc principle, which is really bound up in our personal selfish natures.

Our naturalistic mechanician in the philosophy of life then finds quite a satisfaction. Why, of course, being in his own opinion a karmic agent he has the right to decide when he shall act as such. He will be a conscious agent. And so he executes karma upon his fellows according to his own desires and opinions; but he will not give to the beggar because that has been shown to encourage mendicity, nor would he rescue the drunken woman from the gutter because that is her fault and karma to be there. He assumes certainly to act justly, and perhaps in his narrowness of mind he thinks he is doing so, but real justice is not followed because it is unknown to him, being bound up in the long, invisible karmic streams of himself and his victim. However, he has saved his old theories and yet calls himself a theosophist.

Then again the mechanical view, being narrow and of necessity held by those who have no native knowledge of the occult, sees but the mechanical, outer operations of karma. Hence the subtile relation of parent and child, not only on this plane but on all the hidden planes of nature, is ignored. Instead of seeing that the child is of that parent just because of karma and for definite purposes; and that parentage is not merely for bringing an ego into this life but for wider and greater reasons; the mechanical and naturalistic theosophist is delighted to find that his Theosophy allows one to ignore the relation, and even to curse a parent, because parentage is held to be merely a door into life and nothing more.

Mechanical Theosophy is just as bad as that form of Christianity which permits a man to call his religion the religion of love, while he at the same time may grasp, retaliate, be selfish, and sanction his government's construction of death-dealing appliances and in going to war, although Jesus was opposed to both. Mechanical Theosophy would not condemn—as Christianity does not—those missionaries of Jesus who, finding themselves in dan-

ger of death in a land where the people do not want them, appeal to their government for warships, for soldiers, guns and forcible protection in a territory they do not own. It was the mechanical view of Christianity that created an Inquisition. This sort of religion has driven out the true religion of Jesus, and the mechanical view of our doctrines will, if persisted in, do the same for Theosophy.

Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for; a sincere application of its principles to life and act should be made. Thus mechanical Theosophy, which inevitably leads—as in many cases it already has—to a negation of brotherhood, will be impossible, and instead there will be a living, actual Theosophy. This will then raise in our hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

WILLIAM Q. JUDGE.

LETTERS OF H. P. BLAVATSKY.[1]

XII.[2]

THE effect of her work was spreading, at which she was overjoyed, founding with her usual buoyancy great hopes for her Society, the teachings she advocated and the people who followed them. But personally, at the bottom of her heart, she felt cold and lonely, in spite of the many devoted people around her. Her constant cry was, Oh for something Russian, something familiar, somebody or something loved from childhood! She was always glad to spend all her savings to have her sister or her sister's children with her. To please her, Madame Jelihovsky offered to ask the Rev. E. Smirnoff, the minister of the Russian Embassy Church in London, to call on her. H.P.B. was very pleased with the suggestion:

[1] Copyright, 1895.

[2] The next number, xiii, will close this series. In January another series of H.P.B.'s letters to Dr. F. Hartmann, will be commenced.

"But will he not refuse?" she wrote in return. "Maybe he also takes me for the Antichrist? What an inconsistent old fool I am: there is a gulf for me between the Catholic and Protestant clergy and our own priesthood. Is it not astonishing that I, a heathen, hating Protestantism and Catholicism alike, should feel all my soul drawn towards the Russian Church. I am a renegade, a cosmopolitan unbeliever—everyone thinks so, and I also think so, and yet I would give the last drop of my blood for the triumph of the Russian Church and everything Russian."

During the winter of 1887 *Novoe Vremya*, one of the leading St. Petersburg papers, informed the Russian public that Helena Petrovna Blavatsky, a compatriot of theirs, had settled in London with the view of demolishing Christianity and spreading Buddhism, to further which she had already built a pagoda with Buddha's idol in it, etc., etc. She immediately wrote a letter on the subject to the office of this newspaper, in a very good-natured and humorous tone, but unfortunately it never was printed.

"Why should *Novoe Vremya* tell such fibs?" she wrote to Mme. Jelihovsky. "Whence could it gather that our intention is to preach Buddhism? We never dreamed of such a thing. If in Russia they read my *Lucifer*, our chief organ in Europe at present, they would learn that we preach the purest Theosophy, avoiding the extremes of Count Tolstoï, trying to reëstablish the purely Christlike Theosophy and life-giving morality. In the third, November, number there will be an article of mine ('The Esoteric Character of the Gospels') in which I stand up for the teachings of Christ, glorifying, as usual, his true doctrine, not disfigured as yet either by Popery or Protestantism. I, *i.e.*, we Theosophists, certainly do unmask Phariseeïsm and superstition of every kind. I do not spare Catholicism either, which has overdressed the pure teachings of Christ with unnecessary gewgaws and empty-sounding ritualism, or Protestantism which, in the heat of its indignation against the wilfulness of the Pope and the vanity of the Catholic clergy, has stripped the tree of truth of all its healthy bloom and fruit, as well as of the barren flowers, which were grafted on it by Popery. We mean, it is true, to give it hot to bigotry, to Phariseeïsm, to bitter materialism, but "Buddhism" is not the right word for them to use. Make of it whatever you can. People call me, and, I must admit, I also call myself, a heathen. I simply can't listen to people talking about the wretched Hindus or Buddhists being converted to Anglican Phariseeïsm or the Pope's Christianity: it simply gives me the shivers. But when I read about the spread of Russian orthodoxy in Japan,

my heart rejoices. Explain it if you can. I am nauseated by the mere sight of any foreign clerical, but as to the familiar figure of a Russian pope I can swallow it without any effort. . . . I told you a fib in Paris, when I said I did not want to go to our Church; I was ashamed to say that I went there before your arrival, and stood there, with my mouth wide open, as if standing before my own dear mother, whom I have not seen for years and who could not recognise me! . . . I do not believe in any dogmas, I dislike every ritual, but my feelings towards our own church-service are quite different. I am driven to think that my brains lack their seventh stopper[1] . . . Probably, it is in my blood . . . I certainly will always say: a thousand times rather Buddhism, a pure moral teaching, in perfect harmony with the teachings of Christ, than modern Catholicism or Protestantism. But with the faith of the Russian Church I will not even compare Buddhism. I can't help it. Such is my silly, inconsistent nature."

In May 1888 Madame Jelihovsky lost her son. Madame Blavatsky felt her sister's sorrow with her usual acuteness and passion, which is shown by the two following fragments:

". . . . . in a country new to you all, you, may be, will find some relief. Come, darling. Come all of you, my dears, ... do not grudge me this greatest joy. . . . . You will have a separate room, and we have a garden, a nice shady garden, with birds singing in it, as if in the country. You shall be comfortable, and the poor girls will have what little distraction is possible for them . . . . Smirnoff is also writing to you, advising you to come. He is so fond of you all. . . . He has just been to see me. He is the only person with whom I could talk about you as with an intimate friend. For God's sake make up your mind! do come! . . . . do not change your mind. The hope to see you has given new life to me. This is my first gladness, my first ray of light in the darkness of sorrow and suffering, of my *lonely* suffering, my untold suffering for you! . . . . Come, darling. . . . . ."

She certainly possessed a great faith in the undying nature of man, which amounted to knowledge, and without doubt she could have used her moral influence over her sister to console her. But the great kindness of her loving heart knew better than even this and she tried to soothe her loved ones with words about new, unfamiliar surroundings, her garden and birds singing in it, as simple as the first pangs of her sister's sorrowing heart.

[1] A Russian equivalent for "a bee in the bonnet."

Late in the autumn of 1888 there was a considerable lapse of time between her letters to her sister, at which Madame Jelihovsky grew impatient and wrote reproachfully to ask with what she was so very busy that she could not find a minute to write a letter. Madame Blavatsky answerd:

"Friend and sister: Your thoughtless question, 'What am I so busy with?' has fallen amongst us like a bomb loaded with naïve ignorance of the active life of a Theosophist. Having read it, I translated your Kushma Proatkoff[1] into the language of Shakespeare; and, as soon as I translated it—Bert., Arch., Wright, Mead, and the rest of my home staff swooned right away, smitten with your defamatory question—'what am I busy with?' I, is it? I tell you, if there ever was in the world an overworked victim it is your long-suffering sister. Do take the trouble to count my occupations, you heartless Zoilas. Every month I write from forty to fifty pages of "Esoteric Instructions," instructions in secret sciences, which must not be printed. Five or six wretched voluntary martyrs among my esotericists have to draw, write and lithograph during the nights, some 320 copies of them, which I have to superintend, to rectify, to compare and to correct, so that there may be no mistakes and my occult information may not be put to shame. Just think of that! White-haired, trained Cabalists and sworn Free-Masons take lessons from me . . . Then, the editing of *Lucifer* wholly depends upon me, from the leader and some other more or less lively article for every number, to the correcting of proofs. Then my dear Countess d'Adhémar sends me *La Revue Théosophique;* I can't refuse to help her either. Then, I also must eat, like anyone else, which means supplying some other bread-winning article. Then the receptions, the weekly meetings, accompanied by learned discussions, with a stenographer behind my back, and sometimes two or three reporters in the corners,—all this, you can easily believe, takes some time. I must read up for every Thursday, because the people who come here are no ignoramuses from the street, but such people as the electrician K., Dr. William B. and the naturalist C. B. I must be prepared to defend the teachings of Occultism against the applied sciences, so that the reports of the stenographer may be printed, without correction, in our new monthly publication under the name of *The Transactions of the Blavatsky Lodge*. This alone, the stenographer and the printing—cost my theosophists nearly £40 a month . . . . Since your de-

[1] Kushma Proatkoff is the author of very amusing parodies of philosophic aphorisms, of which H.P.B. was very fond.

parture they have all gone mad here; they spend such a lot of money that my hair stands on end . . . . . Don't you see, they have written a circular to all theosophists of all the wide world: 'H.P.B.,' they say, 'is old and ill, H.P.B. wont stay with us much longer. Suppose H.P.B. died, then we might whistle for it! There will be no one to teach us manners and secret wisdom. So let us raise a subscription for the expenses, etc., etc. . . .' And so they have raised a subscription and now spend money. And 'H.P.B.' sits with holes in her elbows, sweating for everybody and teaching them. Needless to say, I wont accept a penny for this sort of teaching. 'Your silver perish with you, for that you thought to buy the grace of God for money,' I repeat to everyone who imagines he can buy the divine wisdom of centuries for pounds and shillings."

The following two letters show how very open Madame Blavatsky was to new impressions, even in her old age. The first is from Fontainbleau, the second from Jersey, where she was taken by Mrs. Candler in the summer of 1889, less than two years before her death. Both are to Madame Fadeef.

"Delicious air, all impregnated with the resin of the pine forest and warmed by the sun, to which I am exposed whole days, driving in the lovely park—has revived me, has given me back my long lost strength. Just fancy, several theosophists came yesterday from London to see me, and so we all went to see the castle. Out of the fifty-eight state rooms of the palace I have done forty-five with my *own, unborrowed legs!!* It is more than five years since I have walked so much! I have ascended the entrance steps, from which Napoleon I took leave of his guardsmen; I have examined the appartments of poor Marie Antoinette, her bedroom and the pillows on which rested her doomed head; I have seen the dancing hall, *gallerie de François I*, and the rooms of the "young ladies" Gabrielle d'Estrée and Diane de Poitiers, and the rooms of Madame de Maintenon herself, and the satin cradle of *le petit roi de Rome* all eaten up up by moths, and lots of other things. The Gobelins, the Sèvres china and some of the pictures are perfect marvels! . . . . . I have also put my fingers on the table on which the great Napoleon signed his resignation. But best of all I liked the pictures embroidered with silk *par les demoiselles de St. Cyr* for Madame de Maintenon. I am awfully proud of having walked all around the palace all by myself. Thnk of it, since your stay in Würsburg I have nearly lost my legs; and now, you see, I can walk all right . . . . . But what trees in this *doyen des forêts!* I shall

never forget this lovely forest. Gigantic oaks and Scotch firs, and all of them bearing historical names. Here one sees oaks of Molière, of Richelieu, of Montesquieu, of Mazarin, of Béranger. Also an oak of Henri III, and two huge seven hundred year old trees *des deux frères Faramonds.* I have simply lived in the forest during whole days. They took me there in a bath-chair or drove me in a landau. It is so lovely here, I did not feel any desire to go to see the Exhibition. . . . . ."

Then from Jersey:

"Well, my old comrade, I have seized a short little minute in the interval of work, which is simply smothering me after my inertia and laziness at Fontainbleau, and write to you in bed, in spite of being perfectly well. The doctor has put me there for precaution's sake, as lately my knees have been aching a little. I have been brought her by my Mrs. Ida Candler, an American friend, so that I might get some sea air. The house is quite close to the shore, yellow sand begins right from the steps. . . . . On three sides the house is drowsed in trees and flowers. Camelias and roses, as if we were in Italy! . . . A lovely island and so curious. They have a government of their own here, England being acknowledged only nominally, mostly for the sake of the pompousness. They issue their own coins and keep to their own ancient Norman laws. For instance, in case some person wants to catch a thief in his garden or simply box somebody's ears, he must shout, before he proceeds to do so: '*Haro! Oh, Rollo, mon prince et mon seigneur!*' Otherwise he will catch it himself. This "Rollo" is the first of the Norman princes, father of Robert the Devil, a giant and a hero, who took the island from the Druids. The inhabitants speak a funny kind of French; but they are awfully offended if anyone says they are French or English. 'I am a Jerseyman, and no one else' they say. . . . . ."

THE BODILY SEATS OF CONSCIOUSNESS.

(Concluded from October number.)

(b) But the mind has its own proper mental or intellectual consciousness, wherein it applies itself more particularly to the brain than to the body elsewhere; and connected with the brain are the proper mental and intellectual memories. This is the second of the three possibilities of consciousness, and its activities

are registered by its own organ of memory. Try and remember an event or a train of thought you have nearly forgotten and you will shortly perceive by a sense of fulness or even a headache that it is with the brain you are working. It is with the brain that are registered the memories of all things that we did with thought, inasmuch as it was by the brain that we did them. For the intellectual consciousness is the organ of the judgment and comparisons of cognitions of any plane, and without it all cognitions of all planes must remain comparatively unrelated and so not knowledge proper. We walk to a place and remember afterwards whatever we thought about on the journey, not the steps we took. Walking is done by the spinal cord and it alone has the mechanical memory of the method, not the brain, though there is a continual intercommunication between the organic and cerebral memories. The association of thoughts, ideas, pictures and sensations arises from that interchange and relation. The stomach preserves the memory of the method of digestion. That is not in the brain, and like walking, it can go on when thought is otherwise occupied. States of consciousness, whether sensuous or spiritual, to be remembered, must be reäwakened where they arose. Though they may involuntarily awake by association, the mind holds the key to their voluntary awakening and comparison. Connected with the brain are the memories of all things whatsoever to which the mind has ever applied itself, and no others. The mind, entering the sensuous state, gathers up as food some of the leading cognitions of the senses, which thereupon become mental pictures, and carries those it has seized to the brain for registration in memory. I go into a strange room and bend my mind to a study of it. The whole picture of the room, entering my senses, the eyes, the ears, the nose, enters the sensuous consciousness of the mind which for that purpose has voluntarily entered the sensuous state. Thereupon there exists in my mind a complete picture for brain registration. I say I am conscious of the room. Let us particularize a little. Say there is a red mark on one of the walls. A bit of the retina of the eye vibrates in accordance with that mark. This vibration flows back from the eye along the ether in the centre of a nerve thread, and, passing through the brain, reaches a cell on its surface, a cell which thereupon vibrates in response to the red mark. The eye saw the mark first, and afterwards I see it. The brain-cell ceases after awhile to throb to that red vibration. Part of the energy of vibration leaves the cell and passes out into the ether, the astral aura about each of us, and there is thereafter in my astral

picture-gallery a picture of the red spot, an astral picture or point of defined energy in space capable of pouring its energy back into that cell and reäwakening its vibrations and therefore my memory of the spot. Wherefore the cell, while it remains healthy is the key to that memory. For when it revibrates in connection with the astral picture, and the vibration flows downward as far as the retina, the whole of the primary conditions under which I noted the spot reëxist, only somewhat more faintly. So I faintly re-see the spot, and that is the process of memory. If all this occurs too vividly, say when all the brain-cells are throbbing too fast in fever, it may be as vivid as the primary cognition and so become an hallucination. Similarly, in the case of the room, other cells take up and vibrate to other leading features of the walls. Suppose there was a blue mark alongside of the red. This is taken up by a cell adjacent to that which took up the red. When I turn my attention to other matters, both red and blue cells discharge their vibrations into the ether, wherein exists henceforth a little picture of two spots side by side, one red and one blue. Now suppose I am in another room, and on a wall facing me again exists a red spot which I note. It follows the easy path traced by the first, reaching the same cell, and perhaps finally the first astral picture. This consists of two spots, but when one of them, in this case the red, is thus reïnforced, the reïnforcing energy will overflow into the other. So there will be recalled to my memory the two spots of the first wall and I shall say that this second wall reminds me, by its partial resemblance, of the first.

So while a brain-cell is vibrating, and at the same time giving off vibratory energy to the ether, such overflowing etheric vibrations from point to point may wake up all kinds of old pictures of the past of which also they form a part; and these, affecting their related cells, will cause the dead and spectral past to spring suddenly into life and color. But the cells of this present brain cannot wake up ether-pictures to which they never give rise, but which, connected with the last birth, were given origin by and keyed to a brain long since dead. Hence, though the complete astral gallery of the last life remains about us, it is now closed to us. The cells of *this* brain have only electric wires to the pictures of *this* life, which they themselves awoke in the astral light. So we may lose certain memories, if the brain-cells that are keyed to them become destroyed by disease. The memories remain as astral pictures, but we have lost the key to that gallery. Of course, if we know how to raise our conscious-

ness above the brain limits, we can reach these pictures and a million others, and to these we may key some brain-cells for the purpose of future ready reference, but this requires training. Similarly we cannot remember much of the astral picturing of dreams, because in the transit down to the ordinary consciousness we do not key the brain-cells to those astral pictures, or but to few of them. So the brain-cells lie between our ordinary consciousness and the astral world, and whatever of the astral, whether memories of this or another life, or astral visions, reaches us here, must, I think, do so by exciting some brain-cells. In deep sleep we go through and far beyond the astral planes, but as we cannot key the brain-cells to any of these high experiences, we can recover little or nothing of that which survives only as dim feelings or as the tattered shreds of blended dreams. So knowledge and consciousness remain unified.

It seems therefore that the brain must do its work in terms of pictures, and that pure brain thinking is a comparison of these. To recall an emotion, you must reäwake to that effect the organ that gave rise to it. You can only remember a toothache by rearousing the pain in the offending nerve in a shadowy manner, though it would become less and less shadowy by continuance. You can only remember hunger by making the nerves behind the stomach partly reproduce it. Hunger in the stomach sets up such associated pictures as a meal-table in the brain, and in the brain are only those pictures, not the hunger. Hunger in sleep will cause the brain to make a very real picture of a meal. You can recall hunger by reversing the process, creating the alluring picture of a chop, and *this* awakes the "brain of the stomach." You can start at any point of this circuit of consciousness and go forward or backward. When you see a man hunting for food, you could do as the scientists do, elaborately tabulate and measure his actions, and arrive at no result except your tables. But you know that when you yourself go through those acts it is in response to the inner emotion of hunger, and so, going at once beyond the outer observation of science, you grasp the real fact of the situation, namely, that the man's actions are caused by hunger. You have got from effect back to cause. Apply that very process to all nature, and in different parts of your being you will be able to find or feel the cause at the root of every effect or movement in nature, at once reaching to a wisdom behind and above that outer observation and measuring we call science. But there are parts of nature that cannot find their counterpart in us in any such kamic organ as the stomach; if we would understand

these we must use other seats of feeling. We are all in the habit of living too exclusively in the brain, and for that reason are materialistic. The materialist requires that all the divine play of nature should manifest to his brain, which can really only concern itself with the outer pictures; and this on penalty of relegation to the domain of the "Unknowable." The brain cannot reflect the soul of nature, which is not a picture. The heart must do that, and *that* organ of knowledge we do not cultivate and so deny soul in nature. The brain cannot reflect the hunger in our meal-hunting man, and to be logical the materialist should therefore deny his hunger and relegate to the "Unknowable" the cause of his actions. We answer part for part to nature, and each part of us must interpret its own part of nature. The mainspring of nature is in its heart, and to understand *that*, our own heart must be used.

(c) And this brings us to the third of the three planes of human consciousness and its bodily seat, for the body is the temple of many things high as well as low.

Krishna says of himself in the *Bhagavd Gita:* "I am the ego which is seated in the hearts of all beings." *The Secret Doctrine* says "That class of the Fire-Dhyanis which we identify with the Agnishwattas is called in our school the Heart of the Dhyan Chohanic body, and it is said to have incarnated in the third race of men and made them perfect. A mysterious relation exists between the essence of this angelic Heart and that of man. And the Egyptian defunct invokes his heart or the deity of it as necessary to and presiding over his incarnations. It was taught by H.P.B. that "Every cell in the human organism corresponds with a like cell in the divine organism of the manifested universe, which is an intelligent unit in this or that hierarchy of beings." This refers of course to the informing life of each cell, a life that is withdrawn at bodily death, and makes it clear that there is a specific identity of life-essence in each cell of the body and some conscious being in the cosmos, man epitomizing the universe; and further that the informing spiritually conscious life-essence of the human heart is derived from and forever linked with the Agnishwattas who awaken in man self-consciousness, egoism. The pulse of the divine life of the Universe, source of all wisdom, is in the beat of the human heart. H.P.B., speaking of the brain of man, teaches that it is "the direct recipient of the impressions of the heart" which are spiritual, and then shows the macrocosmic parallel thus. "The universe possesses a brain as the organ of its mind. This brain though not objective to our senses is

none the less existing. As in man so in the universe. Every organ *therein* is a sentient entity, and every particle of substance" (material or spiritual) "is a cell, a nerve centre, which communicates with the brain-stuff."

But what are the ideations of the heart-consciousness? What is spiritual consciousness, and who is the spiritual man? Is emotion spirituality? There may be base emotion as well as noble. Is intellection spiritual? Intellection may be used for the vilest objects. We must separate off spirituality from its concomitants. Let us get something to the point from the *Bhagavat Gîtâ*, that sacred home for all souls who would find rest and wisdom.

The primeval spirit is that "from which floweth the never ending stream of conditioned existence." It is then the eternal root. "It is even a portion of myself which draweth together the five senses and the mind in order that it may obtain a body and may leave it again." So it is also the root selves of men, and "devotees who strive to do so see it dwelling in their own hearts." In living nature it is clothed with the qualities and those who would find it must go beneath them, by *feeling*, and find the life. "It is the light of all lights, and it is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom; in the hearts of all it ever presideth." It is with the heart that its presence is to be felt and understood, not the brain. The heart consciousness is one that reflects in feeling the motive essence lying within the outer ways of nature, thus sympathetically knowing them and generating real wisdom.

If now with this as a starting-point we turn to the "First Principles" of Herbert Spencer's philosophy, we shall find something which seems to me not far from some of this. For he shows that behind all forms in the two worlds of matter and of consciousness, deeper than all changes, must be held to lie an absolute reality which on the one side is the substratum of consciousness and on the other that of matter, whilst in it inhere all the laws that rule the changes of both. There is little in Herbert Spencer's First Principles that might not be of value to the student of the *Bhagavad Gîtâ*, and throughout its pages is a solemnity behind the words that places it in harmony with the profound and solemn devotion of the poem. The spiritual man is he who feels in himself that absolute reality of Spencer, the spirit of the *Gîtâ*. Only, when the outer consciousness has suspended its changes, we are taught in the latter that that root-soul can be consciously attained by the man who thus mounts to it by long devotion and meditation. Do we know our own con-

sciousness as one with that supreme source of consciousness? It *is* one, in the heart, but do we think from there? Yet to think from there, or rather to feel, and to think from the brain, mark apart the spiritual and the intellectual men.

Why does the boulder crash from hanging cliffs into the foaming sea? Because of the life-bond stretching and drawing through space from earth to crag, a force of the world-life in the heart alike of man and nature. Or with the brain we can say gravitation, acting inverse to the square of the distance. Why does the tree throw up in the spring a million opened leaves to the Sun? By the very same leap and outgoing glow of conscious life that makes the child shout, the lover woo, the heart of the poet make thought glow into passion and words fall into the cadencies of music, the outgoing of spirit into matter. Every movement of nature has its reflection, its counterpart, its explanation therefore, in the consciousness of the heart of man, and he is spiritual who can read out his own heart into nature and her ways. In the heart glows that one eternal life that is the life of nature; it comes and goes in its degrees, it takes every form and flows through each to all others, lending to each a consciousness. Blessed is the consciousness of man in that it can, as can that of no other form in nature, find and recognize and learn from its source. In a moment can be learned in the heart the purpose of that leaved and flowered splendor of the tree, though words can bear little relation to such a piece of knowledge. If we give many moments through the years, surely consciousness will grow, deepen, understand, and we shall find in our hearts every secret, every purpose, the causality of every stir of the tree's half-blind life; and this would be the recovery of memory of what, ages and ages gone, was our own whole life. Going on through years and lives, we shall learn more and more of the path of the Spirit in all worlds and all consciousnesses. Following this path, there are many even amongst ourselves who have gone far; and yet, since they speak but the words of the poor brain, they do not in writing or speech betray their place in this school of nature. These, when we meet them, we run the risk of slighting, and may entertain angels unawares. Such men must be known by the heart.

What shall we do to get on this path of complete wisdom? It is an easy path, no violence is needed. How shall we know we are upon it? To any one who with earnestness should ask: Am I on it? the answer would be *yes;* for the very wish for such a journey is a movement of the heart that *is* that path.

If the self of the tree elected to dwell in the leaves, it would die with oncoming autumn; if it have home in the root, it will watch all springs and all autumns unmoved; so in man the self in the heart throws up the foliage of life, and we elect to dwell in that finite. We hold to the brain and to body, to feeling, to passion, to sensation, to all that is young and strong for a spring but whose autumn is certain. "Those who are wise in spiritual things grieve neither for the death nor the living. I myself never was not, nor thou, nor all the princes of the earth, nor shall we ever hereafter cease to be. As a man throweth away old garments and putted on new, even so the dweller in the body, having quitted its old mortal frame, entered into others which are new". That is the Gîtâ again, pointing out the easy path, a path that only seems hard when we think of it with the brain. The thoughts of the Gîtâ are spoken to the personal self from the heart of each of us, translated into words that the brain may comprehend; but to the hearing of him who is willing to give prolonged and deep attention, trying to attain the while his highest consciousness, there arises within and about the words the keynote and harmonies of another world, sounded from the heart. It is the same with the stanzas of the *Secret Doctrine;* they must be heard and felt from the heart, since in the heart is that very power which brought forth the worlds and will again withdraw them. The processions of the Universe, like those of the tree, must be *felt*, if we would understand them. They are states of feeling, reflected in the rhythm of the stanzas. We can note the graded increase of the pulse. First there is stillness and the flow of word-tone is very smooth. "The eternal parent, wrapped in her ever invisible robes had slumbered once again for seven eternities. Time was not, for it lay asleep in the infinite bosom of duration. Alone the one form of existence stretched boundless, infinite, ceaseless, in dreamless sleep, and life pulsated unconscious in universal space throughout that all presence." Through the stages reflected in the second stanzas the pulse of the heart of the world stirs a little, and in the third it moves into real life. "The last vibration of the seventh eternity thrills through infinitude. The vibrations sweeps along, touching with its swift wing the whole universe, and the germ that dwelleth in darkness." And in the fourth arises the great movement and the marshalling of the forces of the "Army of the Voice." It is with the heart, not firstly or finally the brain, that we approach some understanding of that vast drama, just as we understand the falling cliff, the unfolding tree, and the purposes of human life. For

thus sympathetically comes our understanding of men. In this work we cease neither to act nor to think. At once we think and act with greater range and scope. We make too little allowance for the possibilities of time. Finding that we can for a moment retire to the heart and let the force there drive the body to its work and duties, we are disappointed because in another instant the currents flash again to the brain and leave us as before, the petty man of this body and habit and name. Think what the years will do if we try only for a little, daily, to seek sanctuary in the heart. The little cares of life will begin to take their proper insignificance, and the small resentments of daily injuries cease to be. Nature will lose to our eyes her dead externality and become the changeful home of that golden flame we have begun to find in our own hearts. Charity for all men will soften our thoughts and words, for we shall see that what they do that we call evil means only that they have not yet become aware of that light we have begun to seek. If the stone and the tree have it, how much more humanity, its chiefest work and embodiment. To those who will, then, the "Path" in one aspect may be counted easy. Not easy the uttermost surrender to the guidance of the Voice, but the *beginning* that leads to the great end *is* easy. The voice is conscience, but it is very much more than we are accustomed to intend by that word. At the dawn, when first the darkness began to break, it alone was; thought, life, will, and about it the veils of mother-substance. Down the long ladder of being it gave form to the formless, life to form, consciousness and law to life. Turning upon itself, the life and consciousness became those of man, and in man is still in its purity that unfading flame, the old light, the master-thought of the world. Is the finding of it too difficult? "The man whose devotion has been broken off by death goes to the region of the righteous, and is then born on earth in a pure family, or even among those who are spiritually illuminated. Being thus born again he comes in contact with the knowledge that belonged to him in a former body, and from that time he struggles more dilligently towards perfection. . . . Even if only a mere enquirer he reaches beyond the outer words of the scriptures."

The stillness of the lake, the movement of the ocean, the stir of the spring-life in the tree, the passions and hopes and loves that play in mankind, the mediation of the wise, the light of the consciousness of a Master, the thought on which rests the universe, all these things are to be understood by each in the heart, and wisdom gathers from life to life. HERBERT CORYN.

"COLOR MUSIC."

"COLOR MUSIC" is the name given by Mr. A. Wallace Rimington to a "new art" of which he claims to be the discoverer, and as this new art or discovery of his has taken him some considerable way along the lines upon which many of us—pupils of H.P.B. and students of the *Secret Doctrine*—are working, I have though that a short account of it might interest readers of the PATH.

Mr. Rimington's first exposition of his new art was to a crowded audience at St. James Hall. Finding that the gentlemen was an old family friend, I wrote to him on the subject and obtained from him a copy of the address with which he prefaced the first performance on his "color organ," and in which he briefly sets forth the "how" and the "why" of his discovery. I find from a study of the programme which Mr. Rimington provided for his guests and a printed copy of which he sent me, that this said "color organ" is the particular instrument which he has invented for producing the color-music, although the mechanism used is entirely different from that which we are accustomed to connect with the organ proper.

The new instrument resembles an organ—hence its name—and is provided with a keyboard, constructed exactly like that of a pianoforte, and upon which any piece of music suited for a keyed instrument can be played. The result appears upon a large screen or color-field of drapery, which—in the performance given at St. James' hall—occupied the whole of the end of the concert-hall; and upon this screen every note or combination of notes struck on the keyboard showed itself in floods of color. The programme was a varied and most instructive one. The pieces of music chosen were sometimes given simultaneously on the pianoforte and color organ, and sometimes with the latter alone; but an extract from Dvóràk was given in both sound, color *and form*, the latter being "introduced during a few bars" as the "form produced by musical sounds upon a liquid film on the Watts-Hughes principle." So here we have practically demonstrated the reality of the triad postulated in the *Secret Doctrine* teachings as underlying all manifestation, viz, form, sound and color, or more properly, number, color and sound. Wisdom is again, as ever, justified of her children, and there are abundant signs that H.P.B.'s prophecy is coming very near to its fulfil-

ment, though we still number five more years to the completion of the century.

That Mr. Rimington's ideas are very advanced and almost coïncident with the teachings of the esoteric philosophy the following extracts from his speech will show; he says:

> If we take a ray of white light we have that which contains every color in nature. Such a ray may be split up into all the colors which compose it, by being passed through a prism and spread out into what is known as the spectrum band. . . . In the instrument I have invented, and which I propose to call the "color organ," I have taken a certain number of points, at carefully calculated intervals, along the whole of this spectrum band, and have devised means for obtaining the color at these points as accurately as possible, in much larger quantity, and in variable intensity. The colors thus selected have been placed under the control of a keyboard like that of a pianoforte. . . . . .
>
> This new art introduces three novel elements into the use of color—*viz:* time, rhythm and instantaneous combination.
>
> It is evident these three elements are associated with one other art only—namely, music. Notes of music and notes of color can in these respects be treated in exactly the same way. . . . There are, however, other reasons for attempting to use color as we use musical sounds, but about which there will be some divergence of opinion. . . .
>
> Taking the spectrum band as the basis of all color, there are two remarkable points of resemblance between it and the musical octave. . . . The first of them is that the different colors of the one, and the different notes of the other, are both due to various rates of vibration, acting on the eye or the ear, . . . (passing to) the second and equally remarkable analogy between the octave of color and the octave of sound.
>
> If we measure the rate of vibration at the first visible point at the red end of the spectrum, we shall find it is approximately one-half what it is at the extreme violet end. Now in music, as we all know, this relationship is the same. If we take the first and last notes of an octave (by which I mean the twelfth) the latter has nearly double the number of air vibrations—and the first note of the new octave has exactly double."

The point, therefore, that Mr. Rimington goes on to suggest and emphasize is that as the blue end of the spectrum shows a tendency to a return to red in the violet, and the red end of the spectrum shows a similar tendency towards a reäppearance of blue, in the fact that it passes from scarlet to carmine before it fades away, so it may be surmised to be almost a certainly that if our eyes could see them *the colors of the visible spectrum would probably repeat themselves in successive octaves, in the great invisible portions beyond the red and the violet.* This is quite the nearest approach to our septenary scale, seven times repeated, that I know of; and Mr. Rimington has worked from "these remarkable physical analogies" in the construction of his new instrument, thus demonstrating their correctness as hypotheses. Fur-

ther, he seems to be of the opinion that "the close physical analogy between the octaves of color and sound has its physiological and psychical counterpart." Mr. Rimington's ideas are therefore seen to be capable of a much greater development, and Theosophists will watch with interest for indications of the particular direction along which they will extend. At least he has done us an unconscious but most signal service in thus proving by practical demonstration the intimate vibratory correlation that exists between sound, color and form.

ALICE L. CLEATHER.

BHAVAGAD-GITA—CHAPTER VII.

THIS CHAPTER is devoted to the question of that spiritual discernment by means of which the Supreme Spirit can be discerned in all things, and the absence of which causes a delusion constantly recurring, the producer of sorrow. Krishna says that this sort of knowledge leaves nothing else to be known, but that to attain it the heart—that is, every part of the nature—must be fixed on the Spirit, meditation has to be constant, and the Spirit made the refuge or abiding-place. He then goes on to show that to have attained to such a height is to be a Mahâtmâ.

Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps *a single one knows me as I am.*

This points out the difficulty to be met in any one life, but is not cause for discouragement. It simply makes clear the fact, and thus also punctures the boastful claims of those who would pretend to have reached perfection but do not show it in their acts.

He then gives an eightfold division of his inferior nature, or that part of the Universal One which can be known. This is not the nature of man, and does not oppose the theosophical sevenfold system of human principles. No particular theosophical classification for the divisions of nature has been given out. It would, on the one hand, not be understood, and on the other, disputes leading to no good end would follow. He might as well have stated the twenty-fivefold division held by some other school. This "inferior nature" is only so, relatively. It is the phenomenal and transcient which disappears into the superior at the end of a kalpa. It is that part of God, or of the Self, which chose to

assume the phenomenal and transient position, but is, in essence, as great as the superior nature. The inferiority is only relative; as soon as objective material, and subjective spiritual, worlds appear, the first-named has to be denominated inferior to the other, because the spiritual, being the permanent base, it is in that sense superior: but as an absolute whole all is equal.

Included in the inferior nature are all the visible, tangible, invisible and intangible worlds; it is what we call Nature. The invisible and intangible are none the less actual; we know that poisonous gas, though invisible and intangible is fatally actual and potential. Experiment and induction will confer a great deal of knowledge about the inferior nature of God and along that path the science of the modern west is treading, but before knowing the occult, hidden, intangible realms and forces—often called spiritual, but not so in fact—the inner astral senses and powers have to be developed and used. This development is not to be forced, as one would construct a machine for performing some operation, but will come in its own time as all our senses and powers have come. It is true that a good many are trying to force the process, but at last they will discover that human evolution is universal and not particular; one man cannot go very far beyond his race before the time.

Krishna points out to Arjuna a gulf between the inferior and the superior. This latter is the Knower and that which sustains the whole universe, and from it the inferior nature springs. So the materialistic and scientific investigator, the mere alchemist, the man who dives into the occult moved by the desire for gain to himself, will none of them be able to cross the gulf at all, because they do not admit the indwelling Spirit, the Knower.

The superior nature can be known because it is in fact the Knower who resides in every human being who has not degraded himself utterly. But this must be admitted before any approach to the light can be made. And but few are really willing, and many are unable, to admit the universal character of the Self. They sometimes think they do so by admitting the Self as present, as contiguous, as perhaps part-tenant. This is not the admission, it leaves them still separate from the Self. All the phenomenal appearances, all the different names, and lives, and innumerable beings, are hung suspended, so to say, on the Self. Thus:

> And all things hang on me as precious gems upon a string.

A number of preëminently great and precious things and powers are here enumerated and declared to be the Self; while next

the very delusions and imperfections of life and man are included. Nothing is left out. This is certainly better than an illogical religion which separates God from the delusions and cruelties of nature, and then invents a third thing, in the person of a devil, who is the source of human wickedness. All this further accentuates the difficulties in the way. Krishna says the illusion is difficult to surmount, but that success can be attained by taking refuge in the Self—for he is the Self. The entire congregation of worshippers who are righteous find favor with the Self, but those who are spiritually wise are on the path that leads to the highest, which is the Self.

This means, as Krishna says, that those who with the eye of spiritual wisdom see that the Self is all, begin to reïncarnate with that belief ingrained in them. Hitherto they had come back to earth without that single idea, but possessed of many desires and of ideas which separated them from the Self. Now they begin to return fully at rest in the Self and working out their long-accumulated karma. And at last they become what was mentioned in the opening verses, a Mahâtmâ or great soul.

There is, however, a large number of persons who are in the class which has been deprived of spiritual discernment "through diversity of desires" or who have not yet had discernment for the same reason. The verse reads as follows:

> Those who through diversity of desires are deprived of spiritual wisdom, adopt particular rites subordinated to their own natures, and worship other Gods.

Although these words, like the rest of the colloquy, were spoken in India and to a Hindû, they are thoroughly applicable in the west. Every mode of thought and of living may be called a rite gone over by each one as his conscious or unconscious religion. A man adopts that which is conformable, or subordinate, to his own nature, and being full of desires he worships or follows other Gods than the Supreme Self. In India the words would more particularly mean the worship, which is quite common, of idols among those who are not educated out of idolatry; but they would also mean what is said above. In the west these "other gods" are the various pleasures, objects, aims and modes of life and thought, be they religious or not, which the people adopt. They have not the many thousands of gods of the Hindû pantheon, each one for some particular purpose, but it comes to the same thing. The idol-worshipper bows to the god visible so that he may attain the object of his heart which that god is supposed to control. The western man worships his object and strives

after it with all his heart and mind and thus worships something else than the Supreme Imperishable One. The god of one is political advancement, of another—and generally of most—the possession of great wealth. One great god is that of social advancement, the most foolish, hollow and unsatisfactory of all; and with it in America is yoked the god of money, for without wealth there is no social preëminence possible except in those cases where official position confers a temporary glory. The mother often spends sleepless nights inventing means for pushing her daughter into social success; the father lies wakefully calculating new problems for the production of money. The inheritors of riches bask in the radiance coming from their own gold, while they strive for new ways to make, if possible, another upward step on that road, founded on ashes and ending at the grave, which is called social greatness. And out of all this striving many and various desires spring up so that their multiplicity and diversity completely hide and obstruct all spiritual development and discernment.

But many who are not so carried away by these follies attend to some religion which they have adopted or been educated into. In very few cases, however, is the religion adopted: it is born with the child; it is found with the family and is regularly fastened on as a garment. If in this religion, or cult, there is faith, then the Supreme Self, impartial and charitable, makes the faith strong and constant so that thereby objects are attained. In whatever way the devotee chooses to worship with faith it is the the Supreme which, though ignored, brings about the results of faith.

A curious speculation rises here; it may be true, it may be not. It can be noticed that millions of prayers are recited every month addressed to the One God, all through Christendom, asking various favors. Millions were offered for the conversion to a better life of the Prince of Wales—they failed. The rain ceases and prayers are made, but the dryness continues. Candles are lighted and prayers said to stop the earthquake which is destroying the city—the quakings go on until the impulse is ended and the city ruined. It is perfectly impossible to prove answers to prayer in enough cases to convince the thoughtful. Now, the speculative thought is, that perhaps the prayers offered to an unmanifested God have no effect, for to be effectual the Being appealed to must have a separate existence so as to be able to intervene in separated manifested things. Christians do not possess the statistics of results from prayer offered to Godsin

Oriental countries. The usual cases brought forward in the west are such as the orphan asylum, for which nothing is asked except in prayer. But in India they have institutions similarly—but not so lavishly—supported and no asking alone save to the particular patron god. It is a matter of strong, constant faith which carries the thoughts of the prayer into the receptive minds of other people, who are then moved by the subconscious injected thought to answer the request. Now if the prayer is offered to an unseen and unknown God the faith of the person is not firm, whereas perhaps in the case of the idol-worshipper, or of the Roman Catholic addressing himself to the Mother of God—with her image before him, the very presence of the representative is an aid to constancy in faith. All this applies of course to prayers for personal and selfish ends. But that prayer or aspiration which is for spiritual light and wisdom is the highest of all no matter to whom or what addressed. All religions teach that sort of prayer; all others are selfish and spiritually useless.

WILLIAM BREHON.

CLAIMING TO BE JESUS.

IN ONE of the letters written by the Master K.H. and printed by Mr. Sinnett it is said the world [including doubtless East and West] is still superstitious. That this is true can hardly be denied, and in America the appearance of many who claim to be Jesus and who thus gain followers, shows how foolish and superstitious people yet are.

A man named Teed appeared in New York and is now in some western city, who said he was Jesus. He had a theory of our living inside a hollow globe. He induced a wealthy woman to give much money, and still has followers in his present place.

In Cincinnati a Mrs. Martin declared herself to be the Christ, and immortal. She gathered believers. But unfortunately in the summer of this year she died. Her coterie refused to believe in her demise and kept her body until mortification compelled a burial.

Out in New Mexico, in 1895, a German named Schlatter rises on the scene and at last says he is the Christ. He is one who takes no money, eats but little, and it is said he cures many of their diseases. At any rate great excitement arose about him and hundreds came to be cured. He then went to Denver, a

larger city, and is still there posing as Jesus and claiming that his cures constitute the proof. And there are others scattered about; those cited are merely examples.

The posing of these claimants is due to partial insanity and to vanity. They do not like to pretend to be anything less than God. But their having followers shows how far superstitious and gullable other people are. Theosophists will doubtless laugh at both. But are we so free from the same defect? Has that folly exhibited itself or not among us, though perhaps under a different name? What of that "superstition" which sees in every dark-skinned Hindû either an Adept or a teacher, or at least a high disciple of some Yogi through whom occult favors may be had? Why it is known that this nonsense went so far in one case that the adorer devoted large sums of money to the crafty young fellow who posed as "just a little less than a Mahâtmâ." We are not quite clear of the beam we have seen in the eyes of others.

A safe rule will be that those who say they are Jesus or the equivalent of Christ, are not so, and instead of either following them or looking about for wonderful beings we will follow the ancient saying: "Man, know thyself."

WILLIAM BREHON.

QUESTIONS AND ANSWERS.

M.—I read in the *New York Sun* in October an editorial on the Maha Bodhi Society of Calcutta which designed to restore Buddha-Gya to the Buddhists and spread Buddhism. Although the article was full of chaff yet I thought there must be something underneath. Is that Society a Theosophical Section? Does Buddhism grow in America?

Ans.—The Maha Bodhi Society is, in my opinion, more of a real-estate venture, for sentiment however and not for gain. Col. H. S. Olcott is its Honorary Director and intended, as a professed Buddhist, to make great efforts towards raising the large sum needed to put the property in Buddhist hands, this being the main object. The Secretary is Dharmapala, an F.T.S. But the Society is not a Theosophical Section. It cannot be successfully held that the getting of property and a temple is Buddhism, for that religion teaches asceticism, poverty and renunciation of material things. Certainly Buddha would not have his followers waste their energies on such a venture. They did not do it in his lifetime.

Buddhism does not grow in America, though many persons

call themselves Buddhists. Some doctrines, which are not only Buddhistic but also Brahmanic, have been widely spread, and it is easier to say one is a Buddhist than Brahmanical. To be a Brahmin you must be born in that sort of family; to profess Brahmanism and not be able to explain its complicated system is disgraceful. Besides this, the popular poem by Arnold, *The Light of Asia*, has given currency to the term Buddhism all over the land, whereas but few know what the other oriental religions are. The useful doctrines of both Buddhism and Brahmanism are believed in by many as a result of the wide and systematic propaganda of the Theosophical Society in America. Reïncarnation, karma, devachan and the rest, are in both religions, but to believe them does not make a man a Buddhist. And if the people knew fully the superstitions and absurdities of those two old religions they would never call themselves by either name. It cannot be possible that the Buddhism of to-day will ever be adopted, as such, by any western nation; but the doctrines promulgated by Theosophists will so mould the coming mind that the new religion will be a theosophical one.

Now and then there appears in some newspaper an article giving false statements about Buddhism in America. The writers have heard so much about theosophical doctrines,—which they do not understand and which they label Buddhist because, perhaps, all they ever knew of the religion they obtained from the *Light of Asia*,—that they put down all Theosophists as Buddhists. But were you to consult the agent in New York of the Buddha-Gya movement you would discover how few Buddhists there are here.

As another correspondent asks for the principal reason why the west will not adopt Buddhism, I will reply to that now.

One of the main teachings of Buddha was that any kind of existence is a misery. It is misery to be born either as man or deva, because this involves a perpetual series of reïncarnations which may be happy or unfavorable as happens. To escape this, Nirvana is offered. Of course I am not now speaking of other doctrines the educated may understand. This one is for the multitude. Now the western people will not accept this pessimistic view of life, and when they come to know that that is Buddhism they will not take the religion.

A.P.—Have you any idea of the proportion between the population of India and the members of the T.S. there?

Ans.—There are 360 millions of people in India, and there are 90 Theosophical Societies there. As only about 40 of the lat-

ter are active we can conclude there are not 3000 F.T.S. in India. The rest of the 360 millions, except those who read English, know nothing of the Society. The major part of the people do not read English. Hence hundreds of millions are uninfluenced by theosophical propaganda. Of course it is the custom for the reports emanating from Adyar to speak of hundreds of Branches there; this is possible by counting in the hundred and more dead Branches existing only on paper—for the authorities disliked to to cut off from the roll the dead ones as is done in America.

W.Q.J.

T.H.—I would like to have a concrete practice pointed out to me as something to begin with in self-discipline.

Ans.—Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background. If someone begins to tell you about himself and his doings do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions and your experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only greatness lies in your inner true self and it is is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself." W.Q.J.

LITERARY NOTES.

THE THEOSOPHICAL FORUM for September fulfils the good promise of this reincarnated periodical. The list of contributions is good, and the fact that there is a controversy over one answer, is a mark of interest.—[G.]

THE SPHINX for October (German) opens with an article by the present editor, Dr. Goring, entitled "Aids to a Religious Life," while the other principal articles are on "Buddhism and Christianity" by Ernst Diestel, a translation of Annie Besant's "Fire," from the *Building of the Kosmos*, series 1, and "Manas" by Ludwig Kublenbeck.—[G.]

THE ORIENTAL DEPARTMENT PAPER for September-October continues the translation of and commentary on the *Taittiriya Upanishad*, and is perhaps chiefly interesting as an example of the analysis and reärrangement sometimes

necessary to obtain the fulness of meaning from eastern Scriptures. There is also a translation of the Buddhist *Dharma Pravarttana* which has the gentle quality of so many Buddhist sacred books.—[G.]

THE ENGLISH THEOSOPHIST for September and October is an old friend with a new name but the same dress. The publication of *The Northern Theosophist* was discontinued owing to some difference of opinion among its proprietors, and this new periodical takes its place. The first two numbers are chiefly interesting because of the editor's outspoken and sensible comments on the recent changes in and present condition of the T.S. The suggestion for a four-yearly Pan-Theosophical Convention to which shall go delegates from all Theosophical Societies, is interesting and in years to come may be practicable.—[G.]

LUCIFER for September. "On the Watch-Tower" deals with the recent massacres in China; further misunderstanding by modern scholars of the term Nirvana; Mrs. Besant's letter on membership in Theosophical Societies not her own; present conditions in India, etc. The new articles are "The Rationale of Life" by Charlotte E. Woods, of which the first instalment is given, and which contains considerable of interest, and "Eastern Psychology" by Sarah Corbett, which considers the question of modern education. An interesting note by C.N.S. on the symbology of the rainbow, is quite the most notable bit in the number. There are of course the continued articles and usual departments.—[G.]

THE IRISH THEOSOPHIST for September. The most notable article this month is a retranslation and elucidation by Aretas of a portion of "The Sermon on the Mount," in which the Greek words are given their ancient mystical meaning, thereby throwing a totally different light upon the text, and one full of interest to the theosophical student. "Letters to a Lodge" continues the subject of last month. There is a poem by Æ, "The Robing of the King," with a most marvellous picture illustrating it. "The Sixth Sense and the Seventh which is Non-sense" is a poem and commentary which though undoubtedly witty, has, we think, hardly right to place in a magazine of this stamp. "An old Story" by C.Y.T. tells much in brief space.—[G.]

THE THEOSOPHIST for August and September. Through an inadvertance the review of the August *Theosophist* was omitted from the October number of this magazine. The two instalments of "Old Diary Leaves" are a continuation of the Ceylon visit; we have a vivid impression of incessant, crowded and successful meetings and rapid journeyings. H.P.B. and Colonel Olcott enter the Buddhist Church with some ceremony, and many incidents of travel are described. "Ordeals and Mysteries of Ancient Egypt" ends in August. It should be reprinted as a pamphlet. A practical article by W.A.E. and the usual quota of translation and commentary completes the August number. The most noteworthy article in the September issue is Charles Johnston's "A Rajput Sage" from which it would appear that in past ages the Kshatriyas were the exclusive possessors of the real spiritual knowledge, and that the Brahmins went to them for instruction, a view that is promptly but not convincingly contradicted in an editorial note. The remainder of the magazine is taken up with many pages of uninteresting and disputatious matter about the Brahmo Samaj. Annie Besant's compilation of the *Bhagavad Gîtâ* is reviewed with misdirected enthusiasm.—[G.]

Mirror of the Movement.

AMERICA.

MACON T.S. has brought in a number of new members in the last month. This society is one of the most active for its size and age in the T.S.A.

WILKINSBURG T.S. was chartered on the first of October. This branch has been formed in Wilkinsburg, Pa., and consists of several members from the Pittsburg T.S. and three new members. This is the 86th branch on the roll.

BROOKLYN T.S. has begun its winter work, and a new phase of activity has opened up in the branch. At the lecture on Sunday evening, October 6th, by Mr. C. F. Wright, on *The Astral Body*, the hall was crowded, and seating room could not be found for more than the persons present.

MEMPHIS T.S. has secured a room at 223 Second street, near Adams. The Society opened its first meeting of the season on October the 10th at 8 o'clock. Mr. Alfred Pittman read one of Mr. Claude Falls Wright's lectures and there was a good attendance. The Society gives evidence of great activity this winter.

SUNDAY MORNING public lectures on Theosophy during the season are to be given in Chickering Hall, New York, by Mr. Claude Falls Wright. It has been felt that there was a decided want in the absence of Sunday morning lectures in New York on Theosophy. Christian organizations, ethical societies, and liberal churches all hold services at that time, but Theosophy, up to the present time, has not had a single public meeting of any description. Moreover it has been thought by some that there would be advantage in having the same lecturer for a long period. The lectures will begin on October 13th, at 11 a.m., and be continued every Sunday morning. This work is under the auspices of the Aryan T.S. and largely the work of its trustees. The hall holds about eighteen hundred people.

ARYAN T.S. held an "off-night" on Saturday, the 5th inst. The trustees, feeling that by reunion and unconventional meeting the members might be more closely drawn together and have an opportunity of personally meeting visitors, arranged for a meeting with music and conversation. Mr. H. A. Freeman acted as the Committee. A magic-lantern show was given; singing by Mr. Carl Odell and whistling by Miss Stillman, with reading by Mrs. Freeman from unpublished works of Mr. Robert Louis Stevenson, concluded an enjoyable evening. Afterwards many remained to converse until after midnight. The trustees and Mr. Freeman are to be congratulated on the entertainment; and the desired object of bringing the members closer together has certainly been achieved thereby. This is only the first of a series to be carried on during the winter.

"H.P.B." T.S. has held regularly three meetings a week during the summer. September 8th Mr. E. T. Hargrove lectured on *The Brethren of the Flaming Heart* and the hall was crowded. Visitors were greeted at the door by a bulletin board on which was painted a heart from the centre of which a flame shot up. Four reporters were present and gave notices in some of the leading newspapers the following day. Typewritten copies of this lecture are being sold at 50 cents per copy for the benefit of the Headquarters lecture fund. An entertainment is to be given by the children of the Lotus Circle some time in November. At the meetings of the Circle Sunday afternoons, between the opening exercises and the class study, there is an intermission during which the children march to music, forming the Theosophical symbols which are then explained to them in simple language by one of the teachers. We also find that giving the children the names of flowers, colors, stones, etc., and calling the roll each Sunday under these symbolic names, adds to the interest of both children and teachers, each child feeling it necessary to be as nearly as possible like the symbol he has chosen. We feel it necessary to appeal to the little ones on a material basis while giving them the deeper philosophy of Theosophy. We hope to attract the children by this practical demonstration of the ideas taught in the classes. The Sunday night lectures given so far in October were *The Tree of Life* by Mr. J. H. Fussell, and *What Think Ye of Christ?* by Dr. E. B. Guild; those remaining to be given this month are *Idols and Ideals* by Mr. Claude Falls Wright and *The Struggle for Existence* by Mr. B. B. Gattell.

NEW ENGLAND STATES.

BEACON T.S. was chartered September 30th. This is a branch formed in

Boston, Mass., for the purpose of doing special work amongst the laboring classes. It is formed by old members of the Boston T.S. demitting therefrom. This is the 85th branch on the roll.

NEW ENGLAND COMMITTEE for theosophical work has been formed by the branches in the New England States. This Committee is similar to that formed on the Pacific Coast and in the Central States, and is employing lecturers to increase theosophical activity in its district.

MOVEMENTS OF E. T. HARGROVE.

After spending a few weeks in New York and vicinity, visiting the Brooklyn, Harlem and Newark Branches as well as the Aryan, Mr. E. T. Hargrove left for Boston, where he arrived September 29th. He lectured there that evening in the hall at 24, Mount Vernon street, on *Theosophy and the Theosophical Society*. On the 30th he spoke at Lynn in the Labor Church, Mrs. H. A. Smith occupying the chair. On October 1st he addressed a meeting at the Boston Headquarters; on the 2d he gave a public lecture in the hall of the Cambridge T. S., with Miss Guild in the chair, which was attended by over one hundred people: on the 3d he addressed a general meeting of members at the Boston Headquarters on *Some Virtues and their Opposites*, about ninety being present; on the 4th he spoke at Midford; on the 5th a crowded reception was given him by the Boston T.S.; the 6th saw him at Cambridge in the afternoon with a public lecture at Boston in the evening when every seat in the lecture hall was occupied; on the 7th he spoke in the vestry of the Universalist Church at Malden, Mr. Harmon in the chair; a meeting at Boston on the 8th; a public lecture at Sommerville on the 9th; on the 10th a visit to Lowell, with a lecture there in the evening and an early departure next morning for Providence, R.I. where a Branch meeting was held in the afternoon and a public lecture at night. For this a twenty-five cents admission was charged; over hundred were present and a clear profit of of ten dollars made which was given to the Lecture Fund. On the 12th Mr. Hargrove left for Syracuse, meeting the members next day in the afternoon and giving a public lecture in the Headquarters at night. The hall was packed and chairs had to be borrowed hastily. A further public lecture had to be arranged for the following evening. On the 14th a members meeting was held as well as the promised lecture on *Reincarnation and the Power of Thought*. The newspapers gave long and friendly reports. On the 15th Mr. Hargrove reached Buffalo, lecturing that evening to about 150 people on *The Scope and Purpose of Theosophy*. Public lectures followed on the 16th, 17th and 18th to crowded audiences, the attendance increasing each evening. On the 19th he left for Toronto where he was due to speak on four consecutive evenings. Mr. Hargrove will make his way west and south.

CENTRAL STATES.

DAYTON T.S. has secured a room in the very heart of the city, 17 Barney Block, Fifth and Main streets. The room is pleasantly furnished, is open every day at least four hours. The branch has now begun an active public campaign and the indications are that it will double its members before spring.

COLUMBUS T.S. resumed its meetings the 1st of September. Some new methods of work have been adopted, among them being that of sending out notices of the meetings, circulars, etc., to all the physicians, lawyers and school-teachers, and it is hoped to arouse some interest among these people. The public meetings are held on Friday evening, while a study class meets on Tuesday evening, and these meetings are open to all. Mr. Hargrove is expected to lecture here in a few weeks. The branch hopes soon to have permanent Headquarters of its own and the prospects are for good work this winter.

UNITY T.S. is the name of a new Society formed in St. Paul, by the members of the old St. Paul T.S. ratifying the action of the recent Convention. The old St. Paul T.S. agreed to disintegrate after the Convention, not all the members agreeing with the action there taken, but the branch itself did not unite with the incipient "American Section T.S." The members of

the Unity Branch consist of nearly all the active members of the old St. Paul T.S. Great work is expected from the Unity T.S. This is the 87th branch on the roll of the Society. On October 4th Mr. R. D. A. Wade of the Central States Committee visited St. Paul from Chicago and gave two excellent lectures before the new branch. Wednesday evenings a students' meeting is held with the *Seven Principles of Man* as the text book. Sunday evenings either a lecture or a paper is given. All the meetings are open to the public.

CINCINNATI T.S. resumed its meetings, after the summer adjournment, on Tuesday evening, September 17th. Audiences of almost one hundred and fifty gathered in the Theosophical Hall to listen to a few remarks by Brother William Q. Judge. Mr. Judge spoke briefly upon *The three Objects of the Theosophical Society*, much to the pleasure of the members and visitors present. The President of the local branch, Dr. Buck, then followed in a few remarks upon *The People to whom Theosophy Appeals.* The night was exceedingly warm but every one seemed intent upon the remarks made by the speaker. Three new members were admitted and the work for the next ten months seemed well started. The Cincinnati Branch regrets the removal of Major and Mrs. D. W. Lockwood to Newport, R.I., Miss Rose Winkler to New York City, and Mr. J. M. G. Watt to Frankfort, Ky. Mrs. Cora Thompson formerly of the branch is in active work in New Orleans, and Mr. Hiram D. Calkins has demitted to the Buffalo Branch.

CENTRAL STATES LECTURER'S MOVEMENTS.

Burcham Harding reached Indianapolis September 20th and stayed there for about two weeks. During that time three public lectures were delivered at the State House to crowded audiences, and an immense deal of Theosophy disseminated through the newspapers. This branch has several earnest and sincere workers, eagerly desirous of spreading the Light. As several new associate members joined, a class was formed to study the *Seven Principles*, serving also to train the older members for practical work.

October 7th and 8th he lectured in the Court Room at Terre Haute, a small class being formed to study. October 10th and 11th he gave addresses in the Court House at Greencastle; and on the 12th, by special request, lectured in the De Pauw University to the faculty and students. As might be expected in such a strong Methodist centre, there was considerable disputation along the lines of abolishing the idol for the "ideal," the dead Jesus for the "living Christ." A very good and promising centre for Theosophy was started. It is curious to note that both professed agnostics and students for the Methodist ministry confessed that Theosophy had made them "experience religion" for the first time.

The 13th he addressed the Indianapolis Branch, and on the 14th and 15th lectured at Anderson in the Court House. The following day a class was started.

The 17th and 18th spoke at Muncie in the court-room, subsequently meeting those interested who will form a centre. The 20th he spoke in the Spiritualistic Temple, Muncie, upon *What Happens after Death?* At every place the leaders of thought attended the lectures, the audiences numbering from 100 to 300. Indiana is a promising field, so many desiring a rational guide for conduct and aspiration which they find in Theosophy. The newspapers have given such liberal notices of coming lectures and reports of them that other advertising has been unnecessary.

PACIFIC COAST NEWS.

SIRIUS T.S., chartered on September 30th, is one situated at North Yamhill, Oregon. It begins with nine very earnest workers and is the 83d branch on the roll of the T.S.A.

BELLINGHAM BAY T.S. was chartered on September 30th. This Society is located in Fairhaven, Washington. The charter was signed by six applicants and there is every prospect of active work being done in that city. This is the 84th branch on the roll of the T.S.A.

KSHANTI T.S., Victoria, B.C., has had the following lectures in Septem-

ber: 1st, *Rebirth of Natural Law*, F. C. Berridge; 8th, *Scripture Evidences of Reincarnation*, Captain Clarke; 15th, *Hypnotism*, H. W. Graves; 22d, *The Bible*, C. H. Chesley; 26th, *Devachan*, G. F. Jeanneret.

AURORA T.S., Oakland, Calif., has had the following Sunday lectures: September 15th, *Reincarnation*, Edw. G. Merwin; 22d, *Heaven and Hell*, T. H. Slater; 29th, *Relative Truth*, A. J. Johnson; October 6th, *Is Theosophy a vagary?* Evan Williams. The interest is well sustained.

SAN FRANCISCO T.S. reports good attendance at Sunday lectures, at one of which 179 were present and some were turned away for lack of room. The subjects were: September 15th, *Death, and after*, Dr. J. A. Anderson; 22d, *Sham Theosophy*, Mrs. M. M. Thirds; 29th, *How to Perform Miracles*, Dr. J. A. Anderson; October 6th, *Thought Force*, A. J. Johnson.

MRS. SARAH A. HARRIS of Berkeley, Calif., has gone to Victoria, B.C., on an extended theosophic tour, and will also visit branches in Washington and Oregon. Abbott B. Clark is doing effective work lecturing in Southern California. Dr. Griffiths returned to San Francisco the middle of October and reports a successful Northern trip, much interest being manifested at all points.

NARADA T.S. has made a change of Secretaryship. Mrs. A. G. Barlow was compelled to resign her position on account of the time required to attend to private matters. Mr. R. H. Lund was elected secretary, and all communications to the Society should be addressed to him at National Bank of Commerce Building, Tacoma, Wash. The society is doing good work, the Sunday meetings are well attended; the Lotus Circle, with Brother George Sheffield as superintendent, having a membership of thirty-five.

THE PACIFIC COAST COMMITTEE for Theosophic Work, desiring to come into closer touch with branches throughout the Coast, has invited each branch to elect a Councillor, and proposes to delegate to the Board of Councillors thus formed the control of all matters pertaining to the Coast as a whole or any large part of it. It is expected that this method will result in more effective and thorough results in the way of propaganda and growth. The prison work at San Quentin is in a prosperous condition. More than forty of the men are in a study class, while the monthly lectures have an attendance of 250 to 300. The prisoners report that Theosophy has made a great difference in their lives, and that kindness and helpfulness are becoming more apparent in their relations with each other, while roughness and profanity are decreasing. The San Francisco Lotus Circle has an attendance of fifteen to eighteen. The little ones show great interest and offer some very ingenius questions for solution.

ABBOTT CLARK'S TOUR.

Since last report Mr. Clark has given the following course of Sunday evening lectures in Los Angeles: September 15th, *Discontent in Society, Politics and Religion—a Theosophical Solution;* 22d, *Universal Brotherhood—its Scientific Basis;* 29th, *The Evolution and Perfectability of the Soul;* October 6th, *Spiritualism, Hypnotism, Science Healing and Psychism Scientifically Explained by Theosophy;* 13th, *If a Man Die shall he Live again? or Proofs of Rebirth on Earth.* Although the hall is not a pleasant one, all the lectures have been crowded and several times people were turned away. All lectures have been well reported.

The Los Angeles T.S. has its headquarters at Blavatsky Hall, 432½ S. Spring street, where all branch meetings and classes are held. Each Tuesday evening there is a class for beginners, branch meetings are on Wednesday nights, and a *Secret Doctrine* class meets every Friday. Mr. Clark remains at the rooms from 2 till 5 every afternoon and receives visitors and inquirers. October 7th Mr. Clark visited the Soldiers Home at Santa Monica—which has fourteen hundred old soldiers as residents—to arrange for lectures on Theosophy to be given there. During the month the *Herald*, a leading paper, printed a syllabus of opinion by the leading ministers on "What is God?" The theosophists were called upon and Mr. Clark responded with a column article along the lines of the *Key to Theosophy*. The article excited much interest and comment.

FOREIGN NEWS.

ENGLISH LETTER.

Monday October 7th saw us fairly established in our new headquarters, the offices of the T.S. in Europe (England), at 77 Great Portland street, which are beginning to look quite habitable and comfortable. The first meeting was held there October 7th. Dr. Keightley presided and made the opening address. His subject was *Fraternity*.

I fear I have not much to report for this last month. Our present efforts are mainly directed towards consolidating the new Society, which can now boast of nine lodges in England, not to mention the big Dublin Branch—a host in itself—and the newly organized one in Holland.

The public withdrawal of Mr. Herbert Burrows from the T.S., news of which has doubtless reached you, seems to have created some little stir. He sent a letter of explanation to half the principal dailies in the kingdom apparently, so the public feel they know all about it. In his withdrawal he raises the question of Mrs. Besant's denial of ever having brought charges against the President-Founder.

ALICE CLEATHER.

NEW ZEALAND.

AUCKLAND, New Zealand, September 3d.—During the past month the following papers have been read in public and lectures given: On August 9th, Mrs. Evitt, *The Fish of the Bible;* 16th, W. Will, *Atlantis and the Sargasso Sea;* Sunday evening, the 18th, Miss Edger lectured on *Capital Punishment in the Light of Theosophic Teaching;* 23d, Mrs. Cooper on *The Antiquity of Man;* 30th Mrs. Hughes, Mrs. Hemus and C. W. Sanders on *Proofs of Reincarnation;* Sunday evening, September 1st, Mrs. Draffin lectured upon *Theosophy and Orthodoxy.*

THE STATE AND PROGRESS OF THINGS.

The following is a list of all the branches now forming the T.S. in America, that is, of all those branches who have properly united with the T.S.A. and have their charters endorsed. There are other branches yet to come in and which are simply waiting until the winter session begins for their Society to vote upon the question of sending the charter for endorsement. It will be seen that there are 14 new branches added to the list.

Arjuna (St. Louis), Aryan (New York City), Malden (Mass.), Golden Gate (San Francisco), Los Angeles, Boston, Cincinnati, Krishna (Philadelphia), Vedanta (Omaha), Point Loma (San Diego), Varuna (Bridgeport), Isis (Decorah, Iowa), Milwaukee, Brooklyn, Santa Cruz, Blavatsky (Washington), Excelsior (San José, Calif.), Kansas City, Aurora (Oakland), Narada (Tacoma), Stockton (Calif.), Triangle (Alameda, Calif.), Eureka (Sacramento), Dana (Sioux City) Hermes Council (Baltimore), New Orleans, Seattle, First T.S. of Jamestown (N.Y.), Pittsburg, Memphis, Fort Wayne, "H.P.B." (New York City), Soquel (Calif.), Salt Lake, San Francisco, Providence, Olympia (Wash.), Hot Springs, Kshanti (Victoria, B.C.), Cambridge, Blue Mountain (Elgin, Or.), Indianapolis, Westerly, (Mass.), Kalayana (New Britain, Ct.), Santa Rosa (Calif.), Dayton, Wachtmeister (Chicago), Bulwer Lytton (Rapid City, S.D.), Englewood (Ill.), Columbus, San Diego, Syracuse, Redding (Calif.) Sravaka (Marysville, Calif.), Corinthian (Corinth, N.Y.), Lake City (Minn.), Macon, Somerville (Mass.), Orient (Brooklyn), Gilroy (Calif.), Keshava (Riverside, Calif.), Denver, Buffalo, Seventy-Times-Seven (Sacramento), Santa Barbara (Calif.), Tathagata (San Ardo, Calif.), Sandusky, Meriden (Ct.), Bristol (Ct.), Lynn, Lowell, St. Helena (Calif.), Roxbury (Mass.), Venezuela (Caracas), Nashville. And in addition the following new branches: Loyalty (Chicago), Hartington (Neb.), Newark, Beaver (Toronto), Prometheus (Portland, Or.), Manasa (Toledo), Minneapolis, Sirius (North Yamhill, Or.), Bellingham Bay (Fairhaven, Wash.), Beacon (Boston), Wilkinsburg (Pa.), Unity (St. Paul), Yonkers (N.Y.), and Warren (Pa.), making a total of eighty-nine branches on the roll of the T.S.A.

Do not argue with a boaster or try to convince the positive.—*Farewell Book.*

ÔM.